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BULLETIN

Cambridge Heritage Research Centre
4 June 2019

CHRC News

The Cambridge Heritage Research Centre offer our congratulations to Dr Gilly Carr, CHRC member who has been elected as a Fellow of the Royal Historical Society.



COVER STORY

The heritage in soil

Landscape terracing for rice cultivation in northern Vietnam. Within heritage the nature-culture distinction is currently being problematised. Concepts, such as human ecology, are being used to open up novel avenues for investigating not only the transformation engagement we have had with all parts of the world but also how this affects how we inhabit those worlds.

Photographer: M.L.S. Sorensen
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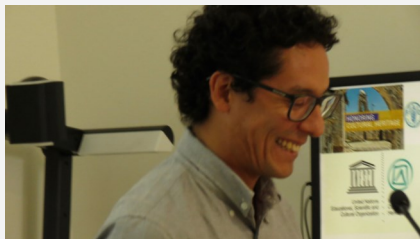
20th Cambridge Heritage Symposium

Conference Review of the 20th Cambridge Heritage Symposium- “Cooking Identities, tasting Memories: The Heritage of Food”

Edited by Rebecca Haboucha

Written by: Maria Averkiou, Alexandra McKeever, Mariana Pereira and Sydney Rose

The 20th Cambridge Heritage Symposium was hosted by the Cambridge Heritage Research Centre (CHRC) at the McDonald Institute for Archaeological Research on 10-11 May 2019. This year's symposium, titled “Cooking Identities, Tasting Memories: The Heritage of Food,” was organised by the CHRC members Ms Rebecca Haboucha (PhD Student), Mr Ben Davenport (CHRC Coordinator) and Dr Liliana Janik (CHRC Partner) and focused on issues and topics related to food heritage. The three themes were the Heritagization of Food, Food and Foodways in Transit and Food, Place and Identity and acted as the session titles. In addition, the CHRC was honoured to have three invited keynotes, Dr Raul Matta, Dr Emma Jayne Abbots and Professor Cristina Grasseni, speak at the Symposium. Each of their presentations pertained to one of the three themes and successfully helped to relate the thirteen other presentations to their respective session themes and drew out interesting connections between the papers. The speakers and delegates attending came from throughout Europe, Asia, South America and North America with expertise in multiple disciplines, thereby allowing for diverse, interesting, multidisciplinary discussions throughout the event.



The Symposium began on Friday afternoon with a reflection on the divergent claims and expectations underlying the Heritagization of Food. Three main subthemes became clear as the afternoon's keynote lecture and session unfolded: food as a branding tool, thresholds of change in foodways, and the role of tourism. Nationally-accepted and -branded gastronomy may diverge from what local communities recreate as traditional food, or from international audience perceptions of 'the typical dish'. Keynote speaker Dr Raúl Matta (Senior Lecturer in Food Studies, Taylor's University, Malaysia) looked at local movements in northern Peruvian Andes driving the repositioning of expressions of Peruvian

cuisine for the market, mainly in light of Peru's attempt to have Peruvian Cuisine inscribed on the UNESCO Representative List of Intangible Cultural Heritage of Humanity. Matta's keynote aspired to demonstrate two goals: first that indigenous communities have sought and continue to seek to defend their own objectives and concerns with regards to food through global networks and, second, that one should not idealize indigenous communities of being able to manage their own resources without input from the development sector. The two case studies presented, Urpichallay and the Asociación para la naturaleza y el desarrollo sostenible (ANDES), represented NGO collaborations with indigenous groups and peasant farmers.

Both cases demonstrated not only how protecting indigenous foods could counter national efforts to marginalize such foods, but also how these more bottom-up initiatives could protect local biodiversity and provide incentive for younger generations to practice their local culture instead of leaving to work in larger cities. Urpichallay, on the one hand, works in the region of Ancash, Peru, and recognises the centrality of agricultural practices and market relationships to life in the area using indigenous, instead of external, knowledge to implement its strategies. One way they have done so is by promoting farming and the consumption of local tubers through a non-monetary, bartering exchange between different communities in the region. ANDES, on the other hand, has helped in the creation of the Potato Park in the department of Cusco. The park is very large, constituting a conglomerate of six communities' land used for growing, selling and marketing their potatoes. It has consequently become an extremely successful example of biodiversity management. Whereas the Potato Park embodies local attempts to culturally re-create potato diversity and brand it as marketable, urban restaurants and the nation state are picking a selected number of local foodways and food knowledge to project idealizations of a 'single national' gastronomy into the international arena. Urban restaurants, as Raúl Matta described, are revamping 'lost' ingredients while rendering invisible its continued use in rural areas or are 'disguising' certain components of local traditions, such as eating a whole guinea pig, to appease what they believe are the mainstream tastes of the international arena.

Dr Tina Paphitis (Visiting Research Fellow in Folklore, University of Hertfordshire) further addressed the use of food in branding processes, or as forms of 'soft' political power in her paper Tasting the Past: Food and Foodways in Representing Nordic Heritage. The conscious effort to serve 'Viking food' in Museum restaurants derived from both popular demands and national desires being answered using 'mythsapes' and the 'archaeologizing' of food. In contrast, turning specific dishes into national symbols requires no

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more than the use or absence of ingredients, as shown through the case of Norway; changing one ingredient in a Danish recipe led to its election as one of Norway's national dishes, for example. The popularization of food, however, often clashes with its complex historicity, as this Norwegian dish was publicly voted at the same time as the celebrations of Norway's 200 years of independence from Denmark were underway.

The second subtheme looked at the thresholds for change in foodstuffs and associated practices. In particular, papers in this session examined the actors who have the power to define what is 'authentic' or otherwise. The contrast between officially-recognised dishes and their public popularity was touched upon by Dr Perla Innocenti (Senior Lecturer in Information Science, University of Northumbria) and Dr Voltaire Cang (RINRI, Tokyo) in relation to Italian Spaghetti Bolognese and Washoku (Japanese food), respectively. For both, the popularity of the food outshines what Perla Innocenti termed the 'historically-informed performance'. While some consider changes in recipes or manifestations of foodstuffs to be an improvement to the cuisine they represent, others view it as endangering traditional foodways and food culture. While creativity could be taken as a benchmark for variability in food, concerns were also raised about which actors hold the authority to be creative. Cang noted how Japan has been coping with a contrasting situation: the sense that 'typical foodways' in Japan are endangered has accompanied the nation's attempts to reclaim its perceived property rights to worldwide versions of 'Japanese' food, or Washoku. To foster what is deemed as a 'proper Sushi culture', Japan has been offering recognition with official training courses and food competitions.



In the case of 'Spaghetti Bolognese', Innocenti emphasised the cooking potential beyond the traditional ingredients, compromising that a sense of 'authenticity' is present because people worldwide keep cooking their interpretations of 'Ragù' or 'Spag Bol'. When looking at foodways, Innocenti appealed for a tolerance of variability, complementing the ideas Ms Marlen Meissner (PhD Student in Heritage Studies, BTU Coftus-Senftenberg) proposed on 'subjective authenticity', meaning how authentic one feels when consuming or dealing with certain food,

in her presentation 'Food Heritage' or 'Heritage Food': A Boudieusian Approach to the Heritagisation of Food. Meissner approached intangible heritage through Bourdieu's capital theory, combining it with Habitus to explain inheritance and identity construction in relation to food heritage and heritage of food. Foodways, she postulated, can be considered through

three stages of cultural capital: incorporated, meaning the knowledge and skills we acquire to cook a dish; objectified, referring to the utensils and tangible manifestations related to cooking; and institutionalized, pointing to the listing, and hence official recognition, of certain dishes or food consumption habits.



Tourism was the third subtheme that was drawn out of the first day on the Heritagization of Food. Tourism may support food practices that embrace sustainability and social recognition of local communities' work as a driver of market forces and consumer perspectives. Yet, expectations often also render invisible the tensions and divergences underlying certain gastronomic practices. For example, Paphitis mentioned how Sami culinary practices are becoming part of a packaged Arctic Gastronomy. The displacement and oppression that

created what is now branded as the Sami 'gastronomy', however, are often overlooked in the national discourses of Nordic countries. In the same vein, Cang stated that concerns lie on the lack of awareness often displayed by tourists surrounding the local histories, traditions and social values embodied by food. Still, it is also the consumer's right to decide on their taste and preferences, even if driven by practicalities and popular desires. In fact, perceptions generated in the tourism sphere on 'fake' and 'real' food are led but also generated by expectations and desires. Cang described the changes in the types of food and ways of serving food in Japan as a response to previously unmet expectations expressed by tourists during their visit to the country.

Overall, while there continues to be an idealization of local communities and foodways, it becomes ever more challenging to meet the variety of expectations. Still, one could claim these calls for diversification are a reaction to widespread, global commercialization as well as the need to implement models that encompass variability, but also support the sustainability of food sources, create income and enable sustenance. In the end, it is about empowering the various actors while accounting for traditional foodways.

The second day opened with the symposium's session exploring the theme of Food and Foodways in Transit. Chaired by keynote speaker Dr Raúl Matta, the five speakers in this session approached the theme from varying perspectives, ranging from historical overviews to the intangible heritage practices of how to eat. First, Dr Johana Musalkova (Postdoctoral Affiliate, Institute of Social and Cultural Anthropology, University of Oxford) raised questions about

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the commercialization of food heritage and tourism through her investigation into an invented food heritage in Silesia, the Czech-Polish borderlands which has invented a Silesian heritage for itself. Her presentation, titled *The Tourist Taste: Cooking Identity, Cultural Heritage, and Silesian-ness*, approached the theme of food and foodways in transit by raising questions about how foodways begin and spread. Next, filmmaker Raghav Khanna (Senior Executive Producer, National Geographic, India) explored the history of how British and Indian cuisines influenced each other and were negotiated during British colonial rule of India. The *Bitter Sweet Chocolate: Culinary Exchange between Britain and India during the Raj* explored the theme of this session by considering how British colonialism has influenced the movements and pathways of food ingredients, dishes and recipes from past to present both in modern-day India and the United Kingdom. Some examples included Kedgeree, originally derived from the Indian dish Khichri or Mutton Ishtew, a hybrid Moghul/British dish in India today.



Dr Elsa Mescoli (Postdoctoral researcher, University of Liège) explored the idea of food in transit in her examination of food traditions among undocumented migrant, mostly Sub-Saharan communities, in Liège, Belgium. Mescoli's presentation developed on an aspect of Mescoli's fieldwork working with the NGO *La Voix des Sans Papiers de Liège* regarding public opinions on migration within the city. This part of her research focuses on the influence of new environments on food traditions brought by undocumented refugees. By

extension, her findings demonstrated how migrant women have made their African recipes and foodways more fluid in order to create greater participation between 'locals' and themselves at their events. This included, for example, the incorporation of local, sustainable vegetables and fruits thereby aligning migrant practices with the views of local peoples. Mescoli's presentation further contributed to the underlying theme of heritage food as a form of soft politics, negotiating ideological tensions in informal manners.

Kumeri Bandara (Master's student in Visual, Material and Museum Anthropology, University of Oxford) followed by exploring the food heritage tradition of eating by hand in Sri Lanka, including the many meanings and interpretations surrounding this action as a foodway. Her presentation considered food in transit through the malleability of this practice's performance both in Sri Lanka and outside of Sri

Lanka. She also explored how eating by hand is performed by Sri Lankans as compared to tourists visiting the country. In the former case, eating by hand is a form of inheritance and a mode for learning the local etiquette. Teaching this way of eating to outsiders is no less important and can be considered as a form of commoditized embodied heritage.

The last speaker in the second session, Federico Chiaricati (PhD Researcher, University of Trieste), considered the movement of food from Italy to the United States during 1890 to 1940, in terms of physical foodstuffs, traditions and the strong sense of nationalism embodied by Italian foods and foodways. Using advertisements, *Italian Foodways in the United States: an analysis of Italian food ads from 1890 to 1940* explored how identity and nationalism moved through foodways of Italian ingredients imported into the United States and how consuming such foods could be perceived as a political and patriotic act. The discussion at the end of this session reflected the variety of approaches that can be taken towards this session's theme and which was illustrated in this session's diverse accumulation of ideas on food in moments of liminality and migration.

Following the session on *Food and Foodways in transit*, Dr Emma-Jayne Abbots (Senior Lecturer in Anthropology, University of Wales Trinity Saint David; Research Associate, University of Exeter) took the audience on a journey to Ecuador and the United States, London, Bradford and Coventry. Abbots connected the presentations from the second session by exploring the following themes through three case studies in her own fieldwork: gender and kinship relations, gift and exchange, food intimacies, migration and transnationalism, class dynamics, domestic labour and consumption/eating. This talk was very much about processes of placemaking, belonging and communicating (both physically and orally) heritage through food.



Her first case study was in the Southern Ecuadorian highlands. More specifically, the keynote looked at Jima, a town which has seen sustained male emigration to the United States as well as the nearby city of Cuenca that has recently seen the establishment of communities of expatriates from the United States. Women in Jima, what was described by Abbots as an "aspirational middle class" village, live off of remittances sent by their relatives, in big houses with domestic servants and drive cars. They generally no longer behave as peasant woman did in the past insofar as they no

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longer sustain small-scale agriculture produced for local markets such as that of Cuenca. Outside of the community, there is an alarmist climate in which the loss of agricultural and culinary traditions is bemoaned, and outsiders claim these women as having been abandoned. Abbots revealed that though these modern lifeways do not include working the land, guinea pig husbandry is still characteristic of the daily repertoire of the women in Jima. These women maintain connections with their husbands and sons by sending them packages of guinea pig, allowing the transnational family to share the same raw food product across space while also reminding the males of the responsibility they hold to their family members back in Ecuador. Additionally, for the migrant communities within the United States, consumption of guinea pig is a marker of identity and of belonging not just to a family, but to a larger community. On the other hand, North American expats who moved to Cuenca, Ecuador had also done so seeking a “better quality of life” but in another sense; that is, to escape the industrial food chain and eat simpler, “clean food”. May find, however, that their bodies cannot digest the local food from the local markets, thus actually turning food into a barrier. Instead, they reverted to the sterile spaces of the supermarket where they would purchase imported foods and withdrew from the local food scene, turning to expat-owned restaurants.



Abbots' second case studies demonstrated how migrants from all over the world represented in diverse, yet divided, communities in the United Kingdom explored food as a means for bridging and fostering cross-cultural relationships by hosting supper-clubs. This was researched in the context *Stories on Our Plate (SOOP)*, an AHRC-funded project that eventually led to a cookbook comprised of three contributions each from twelve supper club chefs. They bonded with each other in identifying as chefs and as women cooking in domestic settings, but also through considering the United Kingdom as their new home and belonging to multi-cultural spaces (as opposed to just migrant communities).

The final case study, though primarily about white Anglo-Saxon men rather than a migrant community, brought the whole presentation together. This case was also about

authenticity, tradition, working with nature and the production of knowledge. The question, however, was what constitutes ‘craft’ in the context of Herefordshire and Welsh cider-making. The answers varied based on the ethics codes of the producers. Interestingly, the body played an important role for many of makers who explained that craft cider combines abstract, codified learning as well as embodied, experiential practices.

The third and final keynote was given after the lunch break by Professor Cristina Grasseni (Professor of Anthropology and Scientific Director of the Institute of Cultural Anthropology and Development Sociology, University of Leiden). A pioneer in the field, Grasseni discussed multiple key themes of the conference— authenticity, modernization, commercialization, migration, governance, heritagization - in her talk, which was based on her most recent publication, “The Heritage Arena: Reinventing Cheese in the Italian Alps” (2017). The ‘Heritage Arena’ is the synergy of discourses and performances of *tipicità* (typicality or typicity) *patrimonio* (heritage, or inheritance) and *eccellenza* (distinction). *Tipicità* in contrast to *terroir*, is related not just to land and environmental conditions but to historical circumstances, tradition and practice: making a cheese, tasting it, naming it, selling it, eating it and celebrating it.

Grasseni combined her own ethnographic fieldwork with ethnographic literature and a study of the media to demonstrate that when these three characteristics are identified and mobilized, products can be employed in a dynamic process of meaning making. The status of Protected Designation of Origin (PDO) serves as a marker of distinction, normative sedimentation of specific practices in production protocol and as a political conduit for the acquisition of some degree of local sovereignty. In the villages of the Lombardy upland cheeses (cooked, round, mature, yellowish) are costly and meant for the discerning and affluent, whereas lowland cheeses (fresh, raw, white, soft) are cheaper and commonly consumed. The latter received a PDO for Taleggio, but the characteristics necessary for cheese to be labelled as such were so vague and the geographic area so broad that large dairy companies were able to produce the cheese on a mass scale, consequently not making prices competitive. Cheese makers of Val Taleggio felt marginalized from this profitable cheese industry, for in countries like Italy (and France) geographic indications (GIs) play a large role in the economy. They sought to resuscitate *stracitunt* and to receive a PDO just for their four municipalities, with a population of 800, in March 2014 (after more than eleven years of efforts). *Stracitunt* required a reimagining or reinventing of traditions which in the past connected the alpine pastures and lowlands. The cheese itself can either be classed as being from the lowlands, because it is a raw *strachi*, or as a (nobler) upland type because it is a

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cylindrical heavy wheel. Grasseni demonstrated the paradox in the presentation of strachitunt as an authentic type of cheese in her comparison of today's sedentarized way of production with the various competing and overlapping agricultural practices (transhumance and alpeggio) which once characterized cheese production.

She continued by discussing reactions to the PDO by other cheesemakers and stakeholders, who advocated for either more nuance or different regulations. Nevertheless, claiming control of cheese as a form of patrimony might be opportunistic and capitalistic, but is also a potent economic and political act which requires moral labour, marketing, and political advocating from various social actors including cheesemakers, farmers, public administrators, consumer associations and tourists. At the end of the keynote, an audience member commented that Grasseni has mentioned at the beginning that she is not a fan of cheese, to which she jokingly replied that indifference created a healthy distance from very passionate cheese-loving Italians. In fact, it prompted her to invest more time and energy into becoming more knowledgeable and achieving a high level of sophistication in the subject.

The third and final session of the Symposium was titled 'Food, Place and Identity' and followed from Professor Grasseni's keynote on the same theme. The speakers took us to Mali, Catalonia, Kosova and the Balkans. Professor Stephen Wooten (Associate Professor and Director of Food Studies, University of Oregon), whose ethnographic research is on Bamana farmers in Mali, talked about cooking as a culturally-important process and highlighted the role of women in that process in Bamana culture, calling them the 'creators and curators of heritage.' Rather than focusing on the specific food they cooked, Professor Wooten explored the idea of cooking as part of the human experience that enables community and sharing, thereby creating the foundations for family and society, noting that Bamana women play an important role in maintaining culture and tradition. Dr Venetia Johannes Research Affiliate, School of Anthropology and Museum Ethnography, University of Oxford) explained how the promotion and consumption of Catalan food is often bound up in Catalan national identity. Her research explored

how the Catalan government was very involved in a top-down approach to the development and promotion of Catalan food heritage. She raised several interesting questions about whether or not this is authentic and representative of everyday Catalan food practices, and who is qualified to decide what food heritage is. She concluded that Catalonia food provides a "physical manifestation of intangible ideas" such as nationalism and identity.

Dr Arsim Canolli (Lecturer, Department of Anthropology, University of Pristina), discussed the concept of food heritage in Kosova, the youngest country in Europe. In an effort to build national identity, Kosova has turned to the past. Since there is not a deeply rooted national identity, there is also no national cuisine to date; that is, culinary traditions tend to be more local or regional. Canolli explained that Kosova has turned to the ritual food *flija* as a representative national traditional food. It is served in traditional restaurants and listed on the Kosova national register of intangible cultural heritage. The final speaker, Dr Olimpia Dragouni (Postdoctoral Researcher in Slavic Studies, Humboldt University of Berlin), discussed the sharing of food between Christians and Muslims in the Balkans. She pointed out that in many cases this takes the form of acknowledging what foods they have in common such as baklava and coffee. In other cases, it is the direct sharing of food and traditions. Dragouni examined the regional Balkan practice of *kurban*, the ritual sacrificing of an animal, and how Christians and Muslims use it as a way coming together through food. It is a way of expressing solidarity in the face of polarizing politics. The food heritage practice of *kurban* is used to express community and belonging to place. This final session explored how certain traditional foods can be deeply tied to a particular place, making heritage food an important part of identity and its preparation and consumption a way of expressing that identity. In doing so, it successfully concluded the conference by tying together the processes of heritage-making for food ingredients, dishes, recipes and their associated actions and interpretations across space and time.



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At the Frontiers of Time

Aux Frontières du Temps: Préhistoire et Politique (At the Frontiers of Time: Prehistory and Politics), talk at the Pompidou Center, 27 May 2019 with James C Scott and Anna Tsing,

A Review by **Alisa Santikarn**, CHRC graduate member

At first, a discussion featuring James C Scott and Anna Tsing may appear to be somewhat of an odd coupling. Scott, Professor of Political Science and Director of Agrarian Studies at Yale is perhaps best known for his work in Myanmar (author of *The Art of Not Being Governed*). Meanwhile Tsing, is a Professor of Anthropology at University of California, Santa Cruz, whose most recent work has been focused on human/non-human entanglements, as is the case with her book, *The Mushroom at the End of the World*.

What these two thinkers do have in common, however, is how their work relates to the notion of the 'Anthropocene' and the engagements humans have with the natural environment in this multispecies landscape – in Scott's case with a focus on agricultural societies, and for Tsing with fungi.

What brought them together on the 27th of May at the Pompidou Centre in Paris, however, is the Prehistoric period. What, then, does prehistory have to do with the present? According to Scott and Tsing: a lot. The discussion aimed to examine our deep human past and the origins of social stratification to look for signs of 'hope' for a future currently plagued with issues like climate change and increasing inequality.

The discussion began with Scott who first made it clear that his specialty is very far removed from the prehistoric. Rather, he began thinking about this period when reviewing material for a series of lectures he was meant to be giving to students to make sure that his information was current. What came out of this was a further four years of exploration, turning previously held narratives of early humans onto their heads. Two primary streams of thought that Scott challenged were

1) the assumption that sedentary/agrarian societies were (and still are) healthier and better off than hunter-gatherers (they are not); and 2) that a sedentary lifestyle is the natural, biological condition for human beings (it is not). He discussed the role not only humans have had on changing animal physiology and psychology through domestication – an area that is well researched – but further questioned how animals have changed us in turn.

Tsing followed this line of thought, stating that none of us become who we are by ourselves. That is to say, all species only become 'who they are' with the help of other species. In particular, the condition of being human, comes alongside all the plants and animals that developed around us and alongside us.

Ultimately, although this talk was ostensibly about the prehistoric, the ideas raised not only transcended the 'frontiers of time' but are also increasingly relevant in this modern age.

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Whose Heritage?

A Review by **Tom Crowley**, CHRC graduate member

Twenty years ago, foundational cultural studies theorist and activist Stuart Hall (1932-2014) delivered a keynote at the Whose Heritage? conference in Manchester (1st November 1999). A distillation of some of his most important work, the speech had a profound impact on subsequent policy-making and scholarship concerning the construction of a multicultural, outward-looking British identity.

On the 23rd of May a team based at Northumbria University(1) held a symposium to reflect on Hall's legacy and examine the challenges that continue to stand between us and the full realisation of his vision. Whose Heritage? Un-settling 'the Heritage', Re-imagining the post-nation, followed an innovative, engaging and thought-provoking format which mixed academic papers with artists' performances and roundtable discussions. A particular master-stroke was the Ladies of Midnight Blue's drumming and song after lunch. During what is normally the "slumber slot" the two-woman group had the audience on their feet and clapping along to their rhythms. Also highly stimulating were the performances of four poets: Rowan McCabe, Radikal Queen, Jo Clement and Amani Nashih. Brought together by Denga Stone of the theatre company Eclipse, the poets situated the discourse around non-white identity and British belonging in the context of Northeast England. The curation of the poets was especially successful in that it introduced intersectional issues of class and regional underfunding and thus added valuable nuance to the day's discussions.

The morning's keynote was given by David Olusoga, author, TV presenter and recently appointed Professor of Public History at the University of Manchester. Olusoga paid tribute to Hall's foresight and argued for the continuing relevance of what Olusoga characterised as Hall's "dual approach": dedicated places for minority heritage and a more globally constructed idea of what constitutes British heritage. Throughout Olusoga's paper his love of what one might characterise as the texture of history was apparent and his discussion was rich with accounts of individual artefacts or ancient sites. In accordance with Hall's entreaty of creating a British heritage which looks outwards as much as inwards, Olusoga told us of his participation in the plaque laying ceremony at Burgh-by-the-Sands in Cumbria, one of the

first settlements of people of African descent in present-day England, in this case men who had been Auxiliary soldiers in the pay of the Roman army.

Olusoga's interest in bringing the presence of black people in Britain's distant history to the fore of the public's consciousness is shared by Dawn Walton who gave the afternoon's keynote. Walton is founder and director of Eclipse, the UK's principal Black-led theatre and production company and her latest play Black Men Walking also draws on Black British identity and the Roman presence in Britain.

The "slow revolution" which Hall argued was necessary to bring about change in how Britain imagines itself has certainly gained momentum since he gave his address in 1999. However, post-recession funding cuts have constituted a major obstacle to building a more cosmopolitan national narrative and delegates argued that BME-led initiatives have been disproportionately impacted. Furthermore, figures from the DCMS are not encouraging: people who identify as BME are significantly less likely to visit heritage sites in England. Worse still is the situation within the industry: a recent Arts Council of England report concluded that only 9% (2) of staff in the arts and culture sector identified as BME as opposed to 14% (3) of the national working age population. Equality in how we produce our heritage is still a long way off.

References

- 1 The symposium was organised by the AHRC Fellowship (Multi)Cultural Heritage: New Perspectives on Public Culture, Identity and Citizenship.
- 2 Taking Part Survey: England Adult Report, 2017/18. DCMS. Page 7.
- 3 Equality, Diversity and the Creative Case, a Data Report, 2016-2017. Arts Council England. Page 42
- 4 <https://www.ethnicity-facts-figures.service.gov.uk/uk-population-by-ethnicity/demographics/working-age-population/latest#working-age-population-by-ethnicity-and-country-england-wales>

OPPORTUNITIES

Postdoctoral Visiting Fellowships

Closing date: 12:00 noon on 15th July 2019

Durham University's Institute of Medieval and Early Modern Studies (IMEMS) offers Postdoctoral Visiting Fellowships of up to three months to study Durham's UNESCO World Heritage Site and its significance in any aspect of its tangible and intangible heritage.

We are delighted to invite applications from postdoctoral researchers for visiting fellowships within the Institute of Medieval and Early Modern Studies. Successful applicants will be reimbursed expenses of up to £1,500 per month for up to three months, to go towards travel, accommodation and living expenses during the fellowship.

Applications should demonstrate a serious research interest that focuses on Durham's UNESCO World Heritage Site and align with topics identified within Durham's World Heritage Site Research Framework Objectives; see:

<https://www.durhamworldheritagesite.com/research/durham-whs-research-framework-2015>

We particularly encourage applications in 2019/20 that focus on:

Durham's tangible and intangible heritage of Pilgrimage Research Framework Objective 1: Understanding the WHS today Fellows will be encouraged to work collaboratively with subject specialists and curators at Durham to realise the Site's research potential, and to co-design and pilot innovative research methodologies. They will also be expected to participate actively within the life of the Institute of Medieval and Early Modern Studies.

How to Apply

Applicants should submit a brief summary of what they propose to work on (maximum one side of A4) and supporting a CV. Applications should be submitted no later than 12:00 noon on 15th July 2019 to admin.imems@durham.ac.uk Applicants will be notified of the outcome by 2nd August 2019.

URL: <http://www.dur.ac.uk/imems/researchfellowships/whs>

New Heritage Careers Guide

New Heritage Careers Guide launched by Heriot-Watt University, The Heritage Alliance & the Built Environment Forum Scotland -Supporting future workers focused on the past

The heritage sector provides an incredibly wide range of career opportunities due to the breadth of the subject itself. Getting a foot on the career ladder can be challenging though, and knowing where to look to find those jobs is no longer as straightforward as opening a newspaper. Ian Baxter, based at Heriot-Watt University (and an Affiliated Scholar at the McDonald Institute for Archaeological Research) has compiled a guide which signposts the best locations to start looking for career opportunities in the sector.

The guide has been produced in association with the two national heritage advocacy bodies in England and Scotland, The Heritage Alliance and the Built Environment Forum Scotland where Ian holds board position.

The careers guide can be accessed via the Heritage Futures website: <https://heritagefutures.wordpress.com/heritagecareers/> where it can be viewed online, downloaded as a PDF, or re-used on other websites using embed code.

OPPORTUNITIES

Postdoctoral researcher in digital heritage

Postdoctoral researcher, “digital heritage” at the Faculty of Arts and Social Sciences, Department of Society Studies, Maastricht University (20 months)
Closing date: 24 Jun 2019

Applicants are invited for a postdoctoral position within the project “Terra Mosana”. Terra Mosana is being executed within the context of Interreg V-A Euregion MeuseRhine, and is financed by the European Regional Development Fund, the Walloon Region, the Provinces of Limburg (NL and B) and the Land of North Rhine-Westphalia.

Research project

This is an exciting opportunity to join a transdisciplinary project team carrying out research in the field of digital heritage. In particular we are looking for a postdoc to conduct research in the Interreg EMR funded research project Terra Mosana, a euregional project aiming to investigate, digitalize and present the shared history of the Meuse-Rhine Euregion. Over the course of three years, various cities and regions, museums and universities will jointly develop digital narratives through 3D modeling and on-site augmented reality connecting cultural heritage sites in Aachen, Jülich, Leopoldsburg, Liège, Maastricht, and Tongeren. Terra Mosana is an initiative of the University of Liège and was launched at the Palace of the Prince-Bishops of Liège on 24 October 2018.

Job description

The postdoctoral researcher will work independently and in collaboration with the Terra Mosana partners, in particular with the members of the Work Package Sustainability, coordinated by the Maastricht Centre for Arts and Culture, Conservation and Heritage (MACCH). The postdoctoral researcher will have the opportunity to expand on the details of their own research based on their expertise, the material they gather and their own ideas, in consultation with the supervisor (Sally Wyatt) and WP coordinator (Vivian van Saaze).

Requirements

Suitable candidates will have a PhD degree in a relevant humanities or qualitative social science discipline (such as history, history of arts, archaeology, museum and heritage studies, sociology or Science and Technology Studies). Candidates who are well versed in current academic and professional literature on participatory approaches in arts and heritage, and have methodological experience in innovative approaches to (digital) public engagement are particularly encouraged to apply.

The postdoctoral researcher will be based in Maastricht. The successful candidate must be willing to travel in the euregion, be open to working together in a transdisciplinary and interfaculty environment. They will have experience in grant acquisition and international peer-reviewed academic publications are imperative. Excellent communication and writing skills in English are a prerequisite, since the candidate will be engaging on an international level, collaborating with other team members in English and producing English-language publications. Knowledge of French, German and/or Dutch is an advantage, however not essential, as interpreters will be hired if necessary.

URL: <https://www.academictransfer.com/nl/55011/postdoctoral-researcher-digital-heritage-at-the-faculty-of-arts-and-social-sciences-department-of-society-studies-maastricht-university-08fte-20-months/>

OPPORTUNITIES

Museum Studies scholarships University of Leicester

Museum Studies scholarships University of Leicester UK, National

Closing Date: 11.59pm (UK time) on 30 June 2019

We are delighted to announce that we have a range of Scholarships available for applicants wishing to commence their studies in Autumn 2019:

4 Diversity Scholarships

<https://le.ac.uk/museum-studies/study/museum-studies-scholarships/diversity-scholarships>

The School of Museum Studies is committed to supporting museums and galleries to increase the diversity of their staff. The aim of the Diversity Scholarships is to take positive action to encourage more UK-based individuals from underrepresented backgrounds to consider a museums and galleries sector career and apply for and participate in museum studies training with the School of Museum Studies.

Scholarships are open to those already working in museums, as well as new entrants, and can be used across our full-time and distance learning programmes. Each scholarship winner will receive a fee discount of £3,000. Scholarship winners must commence their studies in Autumn 2019.

2 Open Scholarships

<https://le.ac.uk/museum-studies/study/museum-studies-scholarships/open-scholarships>

Our Open Scholarships are open to all applicants across our campus-based and distance learning programmes. The two scholarship winners will receive a fee discount of £3,000. Students must commence their studies in Autumn 2019.

3 Commonwealth Scholarship Commission Distance Learning Scholarships

<https://le.ac.uk/museum-studies/study/distance-learning/commonwealth-scholarships>

Commonwealth Scholarships are available to students from specific Commonwealth countries applying to study for an MA/MSc in Heritage and Interpretation by distance learning commencing in October 2019

The scholarship covers course fees, course materials and attendance/travel for any formal study events. Exact details to be confirmed.

OPPORTUNITIES

Project Curator: Korean Collection

Project Curator: Korean Collection

The British Museum

UK, England, London

Contract Type: Fixed term (state period in advert text)

Salary: £29,607 per annum

Closing Date: 20 June 2019

An exciting opportunity has arisen for a Curator to join the Asian department at the British Museum, working on the Korean collections at the British Museum and assisting in shaping, planning, and delivering the Museum's Korea-themed programmes.

In this role you would also assist in developing and carrying out the Museum's long-term engagement with Korea and represent the Museum as a scholar in field of Korean cultural studies, including art history or archaeology.

Key areas of responsibility:

- Curate the Korean collections, including through cataloguing and publishing the collection on Merlin (Museum's database) and by producing regular rotations of the collection in the Korea Foundation Gallery
- Develop the collections through proposing long-term loans and acquisitions
- Publish and lecture on the collections to diverse audiences
- Develop relevant research programmes as fits with the Departmental Plan and/or as approved by the Museum's research board
- Advise Line-manager and Keeper on relations with Korea and serve as a liaison with the Korean Cultural Centre and other Korean government agencies as well as with UK-based groups focusing on Korea
- Assist with Korean loans (incoming and outgoing), including working with the international touring exhibitions programme, whenever Korean objects are involved, to select objects and create catalogue entries as required

Person specification:

- You will be educated to degree level or equivalent in Korean art history, archaeology or history.
- Fluency in English and Korean is required along with familiarity with Korean culture and cultures of East Asia.
- You will have demonstrable experience of presentation in seminars, lectures, gallery talks and experience working in a museum, university or related environment.
- You would have publicised your work or have a publication-ready document.
- You will have excellent organisational, time management and project delivery skills.
- You will be an efficient communicator and a team player.

Apply

https://bmrecruit.ciphr-irecruit.com/templates/CIPHR/job_list.aspx

OPPORTUNITIES

Postdoctoral Research Associate in Archaeology Durham University

Salary: £33,199 to £39,609

Term: 01/07/19-31/12/19 Fixed Term Contract

Closing Date: 28 June 2019 at midday

Applications are invited for a Postdoctoral Research Associate in Archaeology, with a particular emphasis on training, and delivering ongoing support to, local heritage staff in Middle Eastern countries in remote sensing, database and GIS techniques for heritage protection purposes.

Reporting to Prof. Graham Philip, Principal Investigator, the postholder will assist in the organisation and delivery of training workshops, as well as research, related administration and other activities supporting the work of a project entitled Training in Endangered Archaeology Methodology with Middle East and North African Heritage Stakeholders. The project is supported by the Cultural Protection Fund of the British Council, and forms part of a larger project called 'Endangered Archaeology in the Middle East and North Africa' (EAMENA), backed by the Arcadia Fund. The broader project is searching for and recording significant archaeological sites in the Middle East and North Africa (from Mauretania to Iran), using satellite imagery and aerial photography, in order to increase our understanding for their future protection and management.

The post holder will work within a Durham University research team that is collaborating in the EAMENA project with archaeologists at the Universities of Oxford and Leicester. The main responsibilities of the post

involve the design, organisation and delivery of training for employees of the antiquities authorities of Lebanon and Iraq, as well as contributing to the creation of key datasets within the EAMENA framework specific to the national archaeological services and others dealing with the heritage of these countries.

The postholder will work with team members, in particular the Training Manager, to promote and facilitate the adoption of a country-based heritage platform (HER) based on the EAMENA database. In addition, the postholder will contribute to the general work of the EAMENA project: interpretation of satellite imagery and aerial photographs, creation of new site records, data management (using standard terminology and data input), analysis and archaeological research in support of the aims of the Endangered Archaeology project covering Lebanon, Syria and Iraq.

The successful applicant will provide guidance to trainees, students working with the project, and/or project volunteers. S/he will be directly involved in the delivery of training events in Lebanon and Iraq and may be required to contribute to training events in other MENA countries in-line with the overall needs of the project.

URL: https://recruitment.durham.ac.uk/pls/corehrrecruit/erq_jobspec_version_4.display_form?p_company=1&p_internal_external=E&p_display_in_ish=N&p_applicant_no=&p_recruitment_id=018565&p_process_type=&p_form_profile_detail=&p_display_apply_ind=Y&p_refresh_search=Y

CALLS FOR PAPERS

The Eastern Gaze. Eastern European Conceptualizations of the Non-European World

Closing date: 23 Jun 2019

Editors: [Magdalena Kozłowska, Ph.D.](mailto:m.kozlowska41@uw.edu.pl) (University of Warsaw), [Mariusz Kalczewiak, Ph.D.](mailto:kalczewiak@uni-potsdam.de) (University of Potsdam)

The Eastern Gaze aims to fill the lacuna of knowledge about the Eastern European perception of the non-European world. The volume will gather scholars working in the fields of history, Jewish Studies, literary studies, cultural studies and neighboring disciplines and will explore the formation of cultural hierarchies that allowed Eastern Europeans to exoticize the peoples and territories of Africa and the Middle East, Asia, Latin America and Oceania. To what extent and in what ways did Eastern European travelers and migrants adopt a “Western” persona when they arrived in non-European territories? What exactly was the Eastern European perception of “exotic” lands? Who were the actors shaping the Eastern European understanding of the non-European world, and what strategies and reference points did they use? How was the “exotic lands” motif used in Eastern European popular and avant-garde cultures? As a whole, the volume intends to critically examine how the non-European world was discussed in Eastern Europe, explore the evolution of public discourses concerning Asia, Africa and Latin America, and locate the mechanisms and strategies that diverse Eastern European actors adopted when talking about the non-European world.

The temporal framework of the volume starts in the second half of the 19th century and extends into the contemporary era. We are seeking fully-documented scholarly chapters with a maximum of 10,000 words. We invite contributions that include but are not limited to the following subjects:

- Eastern Europe and constructing popular images of the non-European world
- Eastern European travel writing and the construction of “selfhood”
- East European identifications of “Otherness”
- Eastern European migrants’ and immigrants’ perception of their new “exotic” places of residence
- the Eastern European Jewish gaze on the Mizrahi Jews
- Gender aspects of the Eastern European perception of the non-European world
- Race and Eastern European visions of the non-European world

Please send to the editors Magdalena Kozłowska m.kozlowska41@uw.edu.pl and Mariusz Kalczewiak kalczewiak@uni-potsdam.de a 300-word abstract of your proposed papers by June 23, 2019. Decisions will be made by July 7, 2019. Selected authors will be invited to send their papers by December 31, 2019. We are negotiating a book publication with Academic Studies Press and Brill, and the volume is scheduled to appear at the end of 2020.

CALL FOR PAPERS

International Cambridge Conference on Gender Studies “Gender, Citizenship and Ethnicity”

**Closing date: 31 August 2019
30 November – 1 December 2019
Cambridge, UK**

**organised by London Centre for Interdisciplinary
Research**

The conference seeks to explore the past and current status of gender identity around the world, to examine the ways in which society is shaped by gender and to situate gender in relation to the full scope of human affairs. Papers are invited on topics related, but not limited, to:

- gender equality
- women’s rights and women’s history
- gender and education
- women and leadership
- women’s and men’s health
- gender and sexuality
- gender and religion
- gender and literature

The conference is addressed to academics, researchers and professionals with a particular interest related to the conference topic. We invite proposals from various disciplines including history, sociology, political studies, anthropology, culture studies and literature. The language of the conference is English. Proposals up to 250 words and a brief biographical note should be sent by 31 August 2019 to: Dr Olena Lytovka, olena.lytovka@lcir.co.uk.

Standard registration fee – 220 GBP
Student registration fee – 180 GBP

Conference venue:
Lucy Cavendish College – University of Cambridge
Lady Margaret Road
Cambridge
CB3 0BU

URL: <https://genderstudies.lcir.co.uk/cambridge-symposium/>

Heritage Special Issue "Urban Heritage Management in Conflict and Post-Conflict Contexts for Inclusive, Resilient, and Sustainable Recovery"

Closing date: 31 December 2019

This Special Issue of *Heritage* addresses the challenges and complexities facing urban heritage management in conflict and post-conflict contexts. It aims at contributing to the emerging discourse on the inclusive, resilient, and sustainable recovery of people, heritage, and cities (for example, see Concept Note and Agenda of the fourth edition of the World Reconstruction Conference in 2019).

Authors are invited to submit original research papers that critically examine a wide range of relevant topics, such as

- People engagement and inclusion;
- Continuity of community values and relationships;
- Communication and awareness-raising campaigns;
- Conventions, resolutions, international policies, preventive measures and strategies;
- Coordination between international, national, and local levels;
- Implications of international support and technical/

financial involvement;

- Governance and management systems;
- Training and capacity-building;
- Documentation, dialogue, and interpretation;
- Sensitive and context-driven solutions;
- Planning for recovery, reconstruction, resilience, and sustainable development;
- Reconciliation.

Case studies, particularly from the Middle East and North Africa region, and practical recommendations to improve approaches to heritage management during and after episodes of conflict are welcome.

This Special issue is open for submission on 1st June 2019.

URL: https://www.mdpi.com/journal/heritage/special_issues/urban_heritage_management#info

CALLS FOR PAPERS

The New Museum Paradigm: Shifting Representations of Empire at Museums and Art Galleries in the UK

University of Sussex

Closing date: 21st June 2019

Provisional agenda (TBC): September 16th - 17th 2019

This symposium will mark the launch of a new postgraduate research network 'Postcolonial Heritage Research Group' which aims to put perspectives from researchers working on related questions in dialogue, by providing a common platform to share writings and ideas, propose events, while promoting complex and provocative research across a number of inter-related questions relating to representations of empire, colonialism, and slavery at museums and art galleries.

For our inaugural symposium, we are concerned with a number of inter-related questions pertaining to this new museum paradigm as it relates to representations of empire, colonialism, and slavery; principally, when, how, and why have these shifts taken place across museums and art galleries in the UK? We welcome papers which address these questions. We do not want to limit participants, and below are a number of suggested questions and themes to which you can respond.

What new practices have been developed as a result of this shift? In what ways have these new practices engendered more serious and accurate representations of empire, colonialism, and slavery? To what extent has the 'post-museum' model allowed for more critical engagements with histories of empire and slavery? In what ways have different types of museums engaged differently with legacies of empire and slavery (e.g. city museums, provincial museums, local history museums, port city museums etc.)?

Suggested themes, but not limited to:

- Exhibition and collection histories
- Museums, art and politics
- The role of art in memory-oriented exhibitions
- Decolonizing collections
- City/local museums and representations of Empire & colonialism
- Politics of display and repatriation
- Museums and migration in a postcolonial age
- Innovative museum practices towards decolonial futures
- Museums and public 'postcolonial' discourse
- Visitors and the postcolonial museum
- Outsourcing criticality – Re-visiting working with source communities

Our symposium is not limited to PGR students. We welcome papers from postgraduate students, postgraduate research students, and museum professionals (We aim to have a session dedicated to museum professionals on day-two) Also, we welcome papers that take a particularly critical stance. The conference will take place in September (date TBC) and will held over two days.

Please E-mail abstracts to postcolonialheritage2019@gmail.com

Abstracts should be no longer than 300 words. Please include a short bio of no more than 150 words, along with your university affiliation.

URL: <https://phrg2019.home.blog/2019/05/09/cfp-the-new-museum-paradigm-shifting-representations-of-empire-at-museums-and-art-galleries-in-the-uk/>

CONTACT US



CONTRIBUTE

We would be especially interested in hearing from you about events and opportunities. Contributions in the form of short reviews of conferences, exhibitions, publications or other events/material that you have attended/read are also welcome. Please note that advertisements for any non-HRG events, jobs, or programs do not imply endorsement of them.

SUBSCRIBE

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